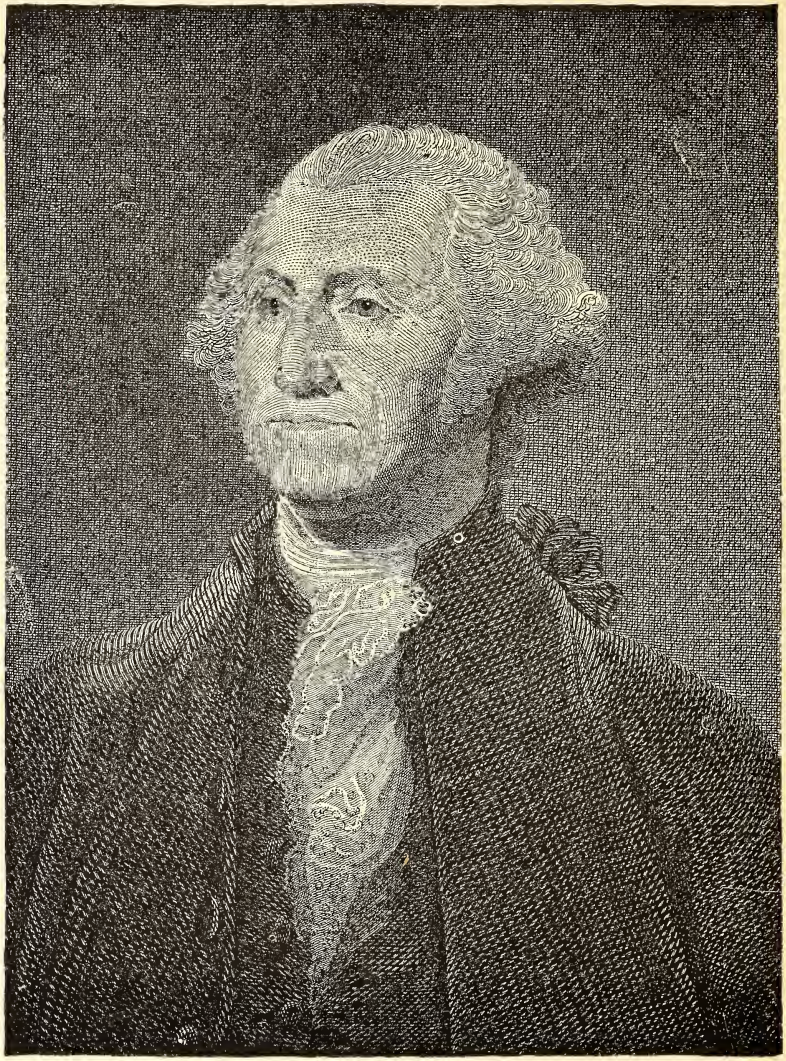
B.C.
Madras
Pa.

CHRIST CHURCH

IN THE

RHODE ISLAND
HISTORICAL SOCIETY
PROVIDENCE, R. I.
WITHDRAWN
FROM RIHS

REVOLUTION.



George Washington.

From the original portrait painted in Philadelphia by Gilbert Stuart for the Marquis of Lansdowne, during the period when Washington was a regular member of the congregation of Christ Church. Engraved by James Titten, A. R. A.

✠ CHRIST ✠ CHURCH ✠

IN THE

REVOLUTION:

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A DISCOURSE

PREACHED BEFORE MEMBERS OF THE SOCIETY OF THE CINCINNATI, AND OF OTHER PATRIOTIC ORGANIZATIONS, IN

CHRIST CHURCH, PHILADELPHIA,

FEBRUARY 21st, 1892,

BY THE RT. REV.

WILLIAM STEVENS PERRY, D.D. *Oxon*, LL.D., D.C.L.

Bishop of Iowa, and a Chaplain-General of the Society of the Cincinnati.

WITH AN

HISTORICAL INTRODUCTION

BY THE REV.

C. ELLIS STEVENS, LL.D., D.C.L.

Rector of the Parish, and Lecturer at St. Stephen's College.

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PHILADELPHIA:

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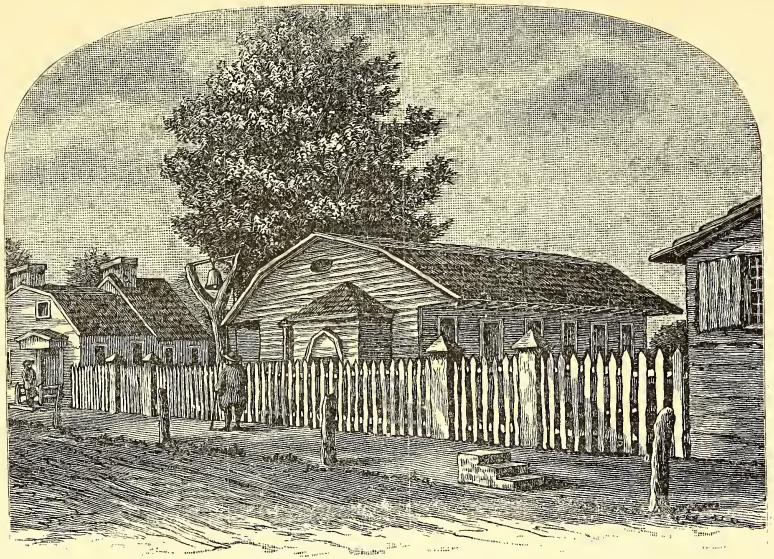


First Edifice of Christ Church 1695.

From a drawing in the Philadelphia Library.

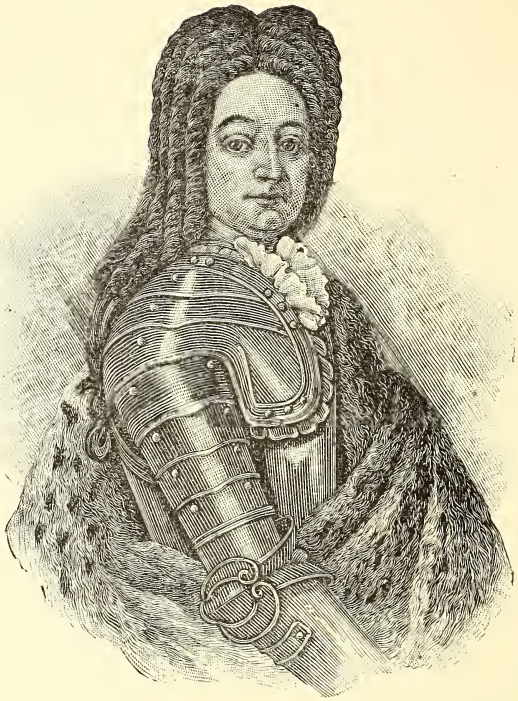
William III, of England

History.

Christ Church bears unique relation to the American Church and to the nation.

The church had its real origin in the original charter of Pennsylvania. There was a provision in the grant of King Charles II, to William Penn, in 1681, that if ever twenty people in the colony should petition therefor, they should have the right to organize a Church of England parish, and apply to the Bishop of London for a clergyman. Churchmen early came to outnumber the Quakers; and in 1695, shortly after the foundation of the city of Philadelphia, a petition was circulated, to which several hundred signatures were attached. The Quaker magistrates arrested the attorney who drew the paper, and several of the signers. But opposition was short-lived. Services were begun, and the first edifice of Christ Church was erected.

Sir William Keith began a custom, long continued, of the association of the Royal Governors with this church; and a wood carving of the royal arms of the reign of William and Mary, which adorned the state pew of the Governors, is still preserved. William of Orange, himself, was one of the early benefactors of the parish, materially aiding in the support of the clergy; and in 1709 Queen Anne presented a silver communion service, which, with other ancient silver, has continued in use to our own time.



Governor Sir William Keith.

Member of the Vestry 1717.

The present church was begun in 1727, from plans drawn by the Warden, Dr. John Kearsley, who was also architect of the neighboring Independence Hall. Benjamin Franklin, who was for several years a member of the Vestry, took an active part in the erection of the spire.

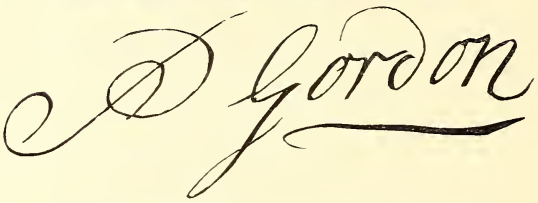
In November, 1739, the famous George Whitefield preached in the church. At the outbreak of the Revolu-

Judge Thomas Graeme.
Warden of the Church.

tion, one of the clergy, the Rev. Dr. Duche, made at Carpenter's Hall the first prayer in the first Congress. And the chime rang a muffled peal at reception of the news of the British blockade of Boston. Later Bishop White became the first Chaplain of Continental Congress, and his portrait hangs among the worthies in Independence Hall.*

The part borne by Christ Church in the Revolution is ably considered by Bishop Perry in the following

* He remained Chaplain of Congress till that body removed to Washington, in 1801.



Governor Gordon, who laid the corner stone of the present edifice of Christ Church, April 28, 1727.

sermon. On the day of the Declaration of Independence, when the old State House bell had made announcement, the chime of this church caught up the story, and while a crowd of citizens gathered below, joyously rang out the birth of the United States. By order of the Vestry, the bust of King George II was taken from the chancel wall. A year later, in June 1777, the crown upon the top of the steeple was struck by lightning and melted.*

Whitefield

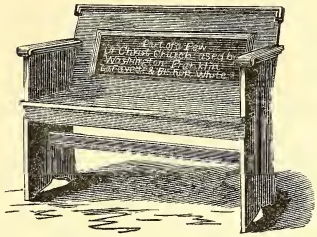
Mrs. Ross, a parishioner, whose pew is still shown, made the first American flag, the stars and stripes, in a house yet standing, within a block of the church. Washington,

* The bells have been immortalized by the poet Longfellow; whose reference to them in the celebrated final scene of "Evangeline," the reader will recall:

"Distant and soft on her ear fell the chimes from
the belfry of Christ Church."

John Penn

Franklin, Robert Morris, Francis Hopkinson and other generals and statesmen of the Revolution, and members of the Convention that framed the Federal Constitution, here prayed to the God of nations, in the critical years that saw the rise of American nationality. The sacred dust of Franklin, Morris and others of our great dead, reposes in the church-yard; and members of the families of several of these patriots have long been connected with the parish. During his presidency, from 1790 to 1797, General and Mrs. Washington were regular worshippers at the church; and the "Washington pew" was afterwards voted by the



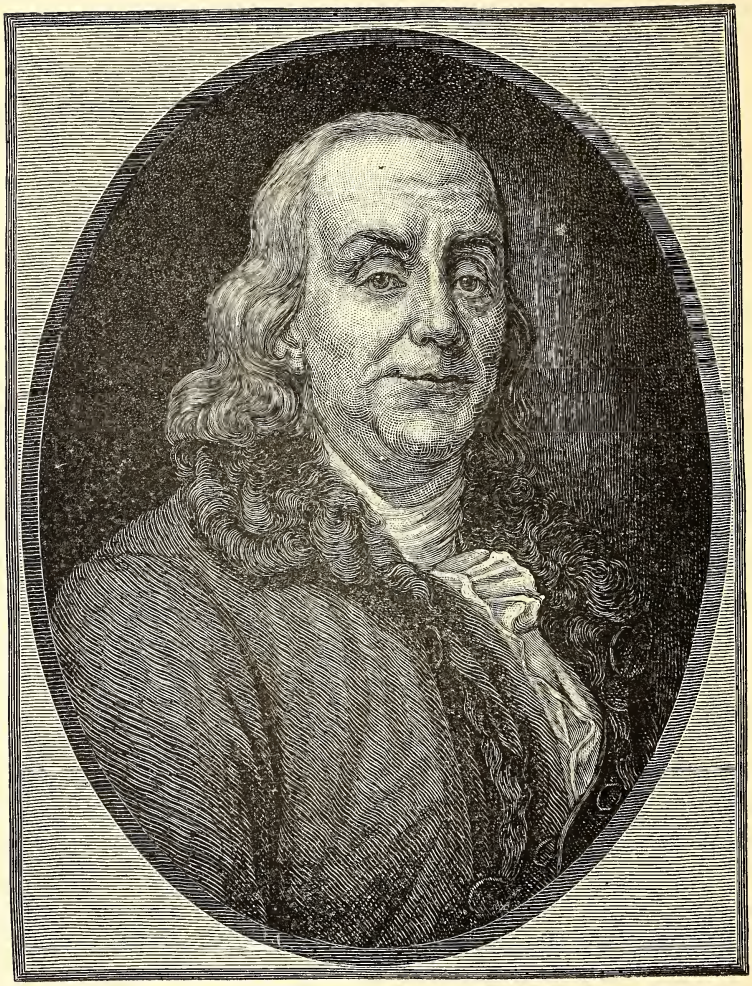
Part of the Washington Pew,

Now preserved in the National Museum, Independence Hall.

Vestry to President John Adams.* The Centennial of Independence was here celebrated, July 3d, 1876.

"Thus, from first to last," writes Bishop Perry, "this noble pile has been a centre of patriotic impulses and sacred associations, linking its name, its very being, with

*"When George Washington, the President of the United States, sat in his pew in this Church and William White, the President of the House of Bishops of the United States, ministered in this chancel, there were then seen as worshippers in the same Episcopal service and within these same hallowed walls, the two men, to whom, more than to any other two, the Republic of the United States owed its civil life, and the Protestant Episcopal Church in the United States its corporate existence."—*Bishop Stevens' Centennial Sermon, 1887.*



Benjamin Franklin.

Member of the Vestry.

the country's history. Christ Church shares with old Faneuil Hall (the gift of a churchman to Boston patriots), the proud distinction of being a cradle of the country itself, as it is a cradle of the American Episcopal Church."

The primary convention of the Diocese of Pennsylvania, was held here on Rogation Monday, 1784; and of the first

Martha Washington.

From the Robertson Miniature.

twenty-nine annual conventions, all but one were so held. The Rector, the Rev. Dr. White, was consecrated the first Bishop of Pennsylvania, by the Archbishops of Canterbury and York and other prelates; being the first American bishop to receive consecration from the Church of England. He here held his first and many subsequent ordinations, practically using the church as his cathedral; here, as

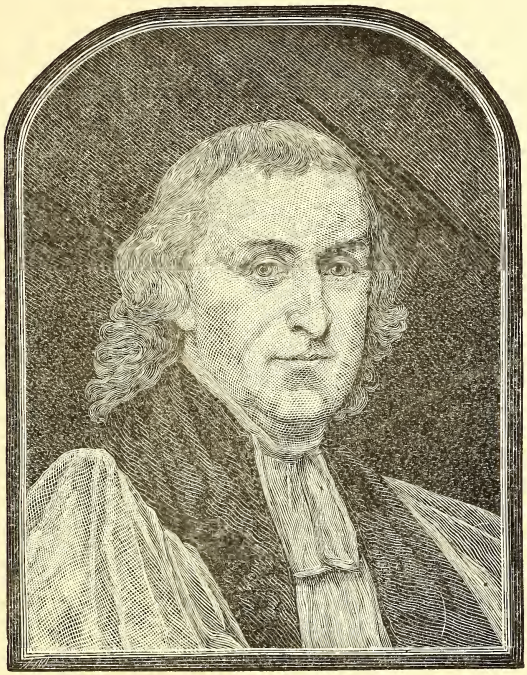
Presiding Bishop of the American Church, he consecrated many bishops; and before this altar he lies buried. On May 24th, 1884, was held here the Centennial Diocesan Convention.

The American Episcopal Church was organized in this venerable fane—the first General Convention, held in 1785, under the presidency of Dr. White, here framing the original Constitution of the Church. The second General

Rev. Jacob Duche, D. D.

Convention (1786), met also here; and the third, which completed the Church's fabric, assembled in July and again in September, 1789. At this altar, the Holy Communion, according to the form in the first book of Edward VI., as adapted by Scottish use, was celebrated by Provost Smith, of the University of Pennsylvania, in the presence of the General Convention—which immediately afterward adopted it as our present form of the communion office. Here the

first House of Bishops met; and here was adopted the American Prayer-book.* The Centennial session of the General Convention was here opened, Oct. 3d, 1883, at which time nearly fifty bishops were present in the church. And the Centennial commemoration of the conferring of



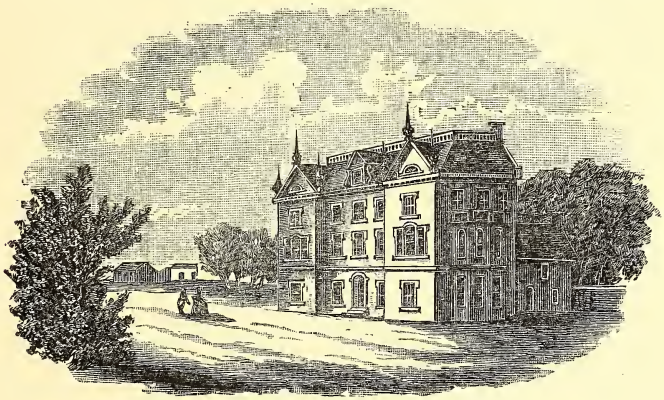
Bishop White.

the English Episcopal Succession upon the American Church, was celebrated February 4th, 1887, by simultaneous services here and at Lambeth Palace.

* The original prayer-book, with MS. alterations, is still preserved in the church.

From portrait executed in London, 1783.

The following bishops have been consecrated in Christ Church: Rt. Rev. Robert Smith, D. D, first Bishop of South Carolina, September 13th, 1795; Rt. Rev. Edward Bass, D. D., first Bishop of Massachusetts, May 7, 1796; Rt. Rev. Theodore Dehon, D.D., Bishop of South Carolina, October 15th, 1812; Rt. Rev. Nathaniel Bowen, D.D., Bishop of South Carolina, Oct. 8th, 1818; Rt. Rev. Henry N. Onderdonk, D. D., Assistant Bishop of Pennsylvania, October 25th, 1827; Rt. Rev. James Hervey Otey, D.D.,



House of the Rev. Jacob Duche, D. D.*

first Bishop of Tennessee, January 14th, 1834; Rt. Rev. Carlton Chase, D.D., first Bishop of New Hampshire, October 20th, 1844; Rt. Rev. Nicholas Hamner Cobbs, D.D., first Bishop of Alabama, October 20th, 1844; Rt. Rev. Cicero Stevens Hawks, D.D., first Bishop of Missouri, October 20th, 1844; Rt. Rev. Alonzo Potter, D D., LL.D., Bishop of Pennsylvania, September 23d, 1845; Rt. Rev. Samuel Bowman, D. D., Assistant Bishop of Pennsylvania, August 25th, 1858.

*It was at this house that Franklin conducted his famous kite experiments with electricity.

Among the clergy of the parish have been Bishops Welton,* White, Kemper and DeLancey; Dr. Kemper being the first American Missionary Bishop. Dr. Dorr was elected to and declined the bishopric of Maryland. Among the distinguished clergymen who have served as assistant ministers, was the Rev. William Augustus Muhelenberg, D. D., the philanthropist, who organized the first Sisterhood in the American Church, founded St. Luke's Hospital, New York and other institutions of beneficence; but is, perchance, most widely loved as author of the hymn "I would not live alway."

*Bishop Talbot, (of non-juring consecration) the first Bishop in America, for a time had charge of Christ Church.

Sermon.

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Texts—II Chronicles, xxix, 5. "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers." Exodus iii, 5. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Acts of the Apostles, vii, 33, "Then said the Lord to him: 'Put off thy shoes from thy feet; for the place where thou standest is holy ground.'"

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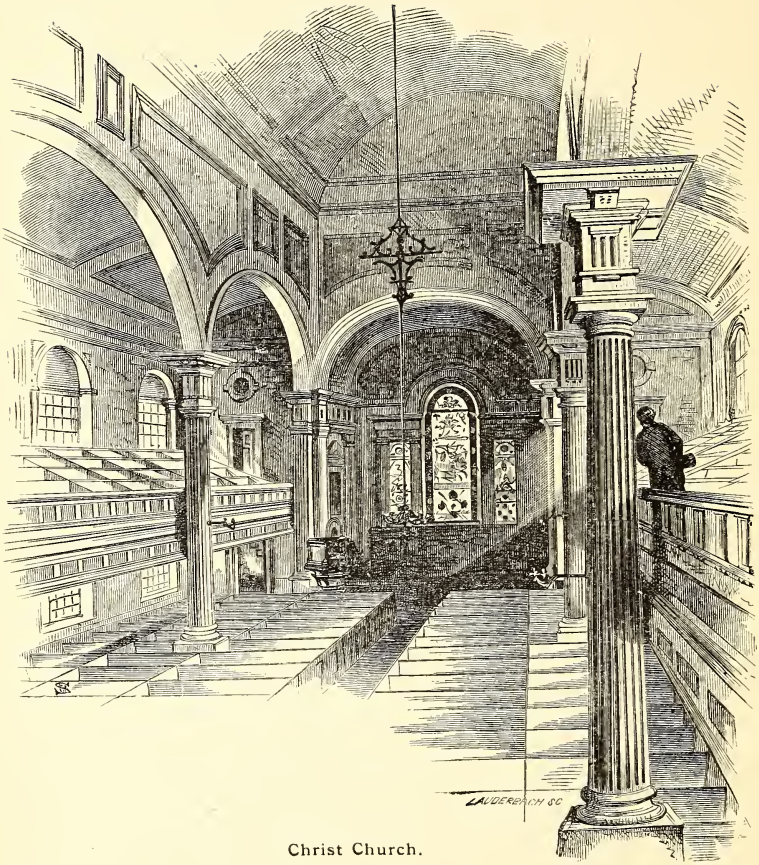
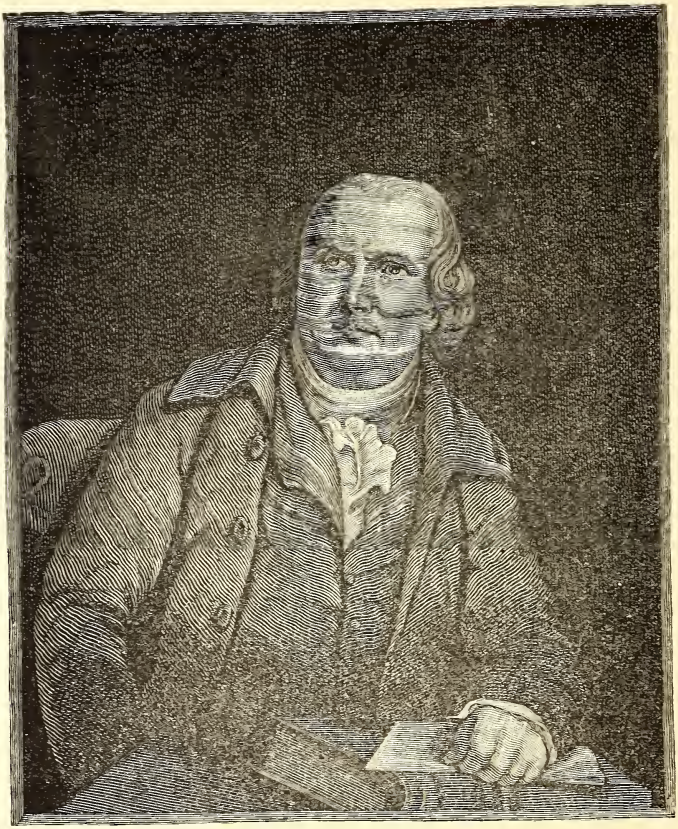
In this, "the house of the Lord God of our fathers," we cannot fail to remember that "the place whereon we stand is holy ground." This venerable shrine, dating its building and its opening for sacred uses back to the days when there were no bishops in the land to consecrate our churches, is still hallowed, though the accustomed forms of dedication may have been lacking at the first, and may not yet have been supplied. The very ground covered by this stately pile wherein the remains of our patriot and sainted sires were laid to rest is God's own acre.

These walls, which have echoed the lessons of duty—the duty to God and neighbor, of Christian and citizen alike—are sacred. These pews where the great and good of Church and State have gathered in the past to kneel in prayer for national or individual deliverances and mercies, or to render thanks and praise for blessings vouchsafed to the people and the land, are consecrated. The very fabric, the willing offering of the personal devotion of our fathers, is dedicated, though not by human rites. These stones stand here as they have long stood and will long remain "for a memorial."



Christ Church.

Among the legends attaching to the first church erected on the site, where in after years King Edward, saint and confessor, built the "Collegiate Church, or Abbey of St. Peter's," better known as Westminster Abbey, is one which has its lesson for us who are assembled here. It was on the eve of the day fixed by Melitus, first bishop of London, for the consecration of King Sebert's religious house and church on the Isle of Thorns, that Edric the fisherman, was casting his nets in the Thames. Across the stream, where Lambeth, rich in its episcopal associations of a thousand years, now stands, an unwonted light attracted the fisherman's notice. On rowing to the spot he found a venerable person clad in a garb strange to English eyes, who desired to be ferried over the waters. On landing on the other side the strange visitor proceeded directly to the church. Suddenly the heavens were illumined with a wondrous splendor. The Church of Sebert stood out against the sky, clearly defined "without darkness or shadow." The angelic host filled the air, as seen of old by the patriarch's eye, ascending and descending to and from the heavenly home. Sweet odors were borne on the midnight breeze. The church was all aglow with blazing torches and candles, and the consecration rites were duly and solemly performed by the stranger, assisted by other mysterious beings from above. To the awe-struck fisherman was vouchsafed the confidence of the officiant of this midnight function. "I am Peter, keeper of the keys of heaven," said the stranger; "when Melitus arrives to-morrow, tell him what you have seen and show him the token that I, Saint Peter, have consecrated my own church of Saint Peter, Westminster, and have anticipated the Bishop of London." Adding a blessing on the fisherman, the Saint and his companions disappeared.



Rob^t Morris.

Treasurer of the Revolution.

On the morrow, when bishop and king came at the appointed time for the dedication of the church to St. Peter, Edric met them at the door with the apostle's message. The marks of the consecration were plainly there. One could see "the twelve crosses on the church" and "the walls within and without moistened with holy water." There were "the traces of the oil and (chiefest of the miracles," if we may credit the old-time chronicles, "the droppings of the angelic candles." Astounded, but convinced, the bishop retired, we are informed, "satisfied that the dedication had been performed sufficiently—better and in a more saintly fashion than a hundred such as he could have done." The tale we have narrated is told of other shrines in other lands as well. It has, as Dean Stanley, the historian of the Abbey, reminds us, "the merit of containing a lurking protest against the necessity of external benediction for things or persons sacred by their own intrinsic virtue—a covert declaration of this great Catholic principle, that God's grace is not tied to outward forms." It echoes the emblematic teaching of the heavenly vision revealed to St. Peter's inner sense. "That which God hath cleansed call not thou common."

The true consecration is from above. God gives it sometimes independently of the ordinary channels or usual instruments of His imparted grace; and so it comes about that this "house of the Lord God of our fathers" is consecrated to Him. We stand within these walls on "holy ground." The history of this parish, the annals of this house of the Lord God of our fathers, are those of this commonwealth, this city and the country itself.

As we recall the past of Christ Church—the mother church where we meet to-day—and that of the associated parishes through so many eventful years, we realize the close

connection of this now venerable fane with the country's history, especially at the period of our struggle for independence. The Church Catholic of Christ has ever been found on the side of freedom. The belief in the fatherhood of God is akin to the acknowledgment of the brotherhood of man. That body of Christ, of which we are made members by holy baptism, knows no distinction of race or caste. We are members, one of another, and each and all alike of Christ. Freemen in Christ, sharing one with another and all alike the liberty wherewith Christ doth make us free, the Church must ever be found on the side of freedom, stoutly maintaining the rights—inalienable and true—of every man. It was through these uplifting and equalizing influences of the Church that in the darkest ages of man's history, when irresponsible power and brutish force made might seem as right, the son of the serf, baptised, ordained, consecrated to holy offices, stood forth before the world as the peer of his sovereign, the leader of men, the master of minds, the vicegerent of the unseen, absent Christ.

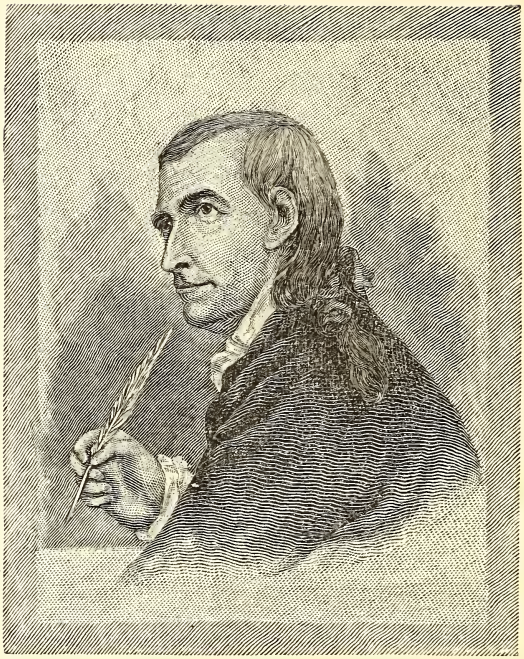
Magna Charta with all its associations of freedom and human rights was the gift of England's Church, through that Church's primate and by the power he wielded, to the English nation and the English race. Our own country—its very territory discovered not by Columbus but by Cabot, sailing under England's flag; settled, too, by the great churchmen and statesmen of Elizabeth's reign, who shared with every loyal Englishman the national hatred of Spain and Rome, and who sought in their schemes of discovery and settlement to found in the western world an English Church and an English Commonwealth—owes its existence, its institutions, all that has made it great and glorious, to its English origin and its English antecedents, shaped and

influenced as they were by England's Church. It is well for us to remember as we seek to acquaint us with our country's past, that as a people and as freemen we owe nothing to Spain and Rome.

God gave to the Latin race and to the Latin Christianity its opportunity to develope nationalities and to reproduce the Latin faith and Church under exceptionally favorable circumstances in the new world. To this end, treasure and toil were lavishly bestowed. Fertility of soil, unlimited mineral resources, every agreeable variety of climate, invited settlers to an earthly paradise. The Church of Rome entered upon the work of securing the continent for the Latin Church and faith, with an intensity of purpose and abundance of emissaries and the willing support of the constituted authorities at home and on the spot. Nothing was apparently wanting to make these efforts a success.

Far to the North, on shores ice-bound in winter, rocky, sterile and forbidding all the year round, with a rigorous climate and a life struggle for bread facing the settlers from the start, the English Church and State essayed a like work, the founding in the new world of spiritual and political commonwealths, reproducing those at home. We may note and compare the results.

Mexico and the republics of South America are the outcome of the efforts begun by Columbus and the Spanish court and crown four hundred years ago; furthered then, and ever since, by all the pretensions and powers of the Papacy. We, the people of the United States, gratefully recognize in our place and power among the peoples of the earth, the results of our British ancestry, and the institutions, religious and political, we derive directly from our mother race. The free church in the free state, Magna Charta, the English Constitution; the English Bill



Francis Hopkinson

Secretary of Continental Congress, Signer of the Declaration of Independence,
Warden and Secretary of the Vestry of the Parish.

of Rights, the English Common law, the English Bible, the English Book of Common Prayer—these are the elements, the sources, the underlying strength of our national existence, giving us our vantage ground from the beginning as citizens of the great republic of the world.

But Magna Charta is not all that attests the share of England's Church in securing English liberty. We may never lose sight of the names of those who form the very first stoutly maintained on Britain's soil the struggle for independence of alien rule and power, civil or ecclesiastical. There were rebels against Rome, protestors against the papacy long before England threw off Rome's usurped power. There were martyrs to liberty, making glorious the annals of our mother-land from the time when the Britons made their daring though futile efforts for freedom, all along the centuries when constitutional rights took form and shape. We may not forget the stand for freedom taken by the seven bishops whose constancy to their convictions of right made the glorious revolution of 1688 a possibility and a success. We cannot, as American churchmen, forget that the Church's prayers and the presence of the Church's priest consecrated in 1619 the first deliberative assembly of freemen convened on American soil, which met in the choir of the church at Jamestown: where, rather than in the cabin of the Mayflower, when the social compact of the Pilgrim Fathers was signed a year later, it is confessed that the foundation stone of our country's liberties was laid. We cannot, as churchmen, forget that in the vestries of Virginia and Maryland, when resisting the induction of clergymen whom the people had not chosen, but were required by the civil and ecclesiastical law to receive and support, the preliminary struggles of the Revolution took place, and men, church-

men such as we are to-day, were trained to prize and labor for civil and ecclesiastical freedom.

We might even venture to assert that it was not at Lexington or Concord that the first blood of patriots was shed in the struggle against despotic rule, but it was more than a century and a half before, when, in Bacon's rebellion, the Virginia churchmen gave up their lives in a futile strife for liberty. The investigations of the present day have freed the Church in America from the charge of being inimical to the cause of freedom. Puritan, Presbyterian and Prelatist united in that struggle which won for us our independence. Men of various faiths and various races went hand in hand in battling for freedom, uniting in one harmonious whole, all who echoed the cry sounded forth in old St. John's Church, Richmond, from Patrick Henry's lips: "Give me liberty or give me death."

It is in no spirit of detraction that we remember that this sacred structure of the old proprietary times—that this Church and its humbler predecessor, and the existence in this city of Brotherly Love of the worship of our beloved church, are all due not so much to the tolerant views of the peace-loving and purely-living William Penn, but to that charter-clause requiring the toleration of the English establishment, which was inserted in the original patent of Penn, by the direction of the Bishop of London, in whose See the American colonies before the Revolution were legally comprised. Religious liberty in Pennsylvania so far as the Church was concerned, is due to the great prelate, Henry Compton, then filling the See of London.

It was thus that the Church of England secured a footing in Pennsylvania and Christ Church was built. But we need not dwell upon the story of the early days, even of this present building, now for a century and a half devoted

to sacred uses. We are to note, in brief, the connection of Christ Church with the Revolution, giving to this old-time shrine a hallowing, patriot and churchman cannot fail to recognize. With touching simplicity does the Quaker, Christopher Marshall, in his diary, under date of June 1, 1774, record as follows: "This being the day when the cruel act for blocking up the harbor of Boston took effect, many of the inhabitants of this city, to express their sympathy and to show their concern for their suffering brethren in the common cause of liberty, had their shops shut up, their houses kept close from hurry and business; also the ring of bells at Christ Church was muffled, and rung a solemn peal at intervals from morning till night; the colors of vessels in the harbor were hoisted at half-mast high; the several houses of different worship were crowded when divine service was performed, and particular discourses suitable to the occasion were preached." A few days later, as the vestry records show, the ringing of the Christ Church bells on the anniversary day of King Charles II's restoration was ordered to be discontinued. The "divinity that doth hedge in a king" was already held in slight respect.

Early in August came by the Charleston packet or by more pretentious craft, the delegates to the Continental Congress from South Carolina; while the slow, lumbering stages, or private conveyances, brought from New England and New York the patriots who had been chosen by the popular assemblies to consult in this city, as to the country's condition. One by one the delegations were filled and by September 5, all but the North Carolina deputies were on hand. Meeting in Carpenter's Hall, the Hon. Peyton Randolph, a Virginia churchman and a vestryman, was chosen president.

Grave of Benjamin Franklin, Christ Church-yard.

Of this famous body which shaped and moulded the measures of the successive Congresses of the united colonies, the leading men were churchmen: fully two-thirds of those who participated in its deliberations being known to be connected with the Church. We are all familiar with the action of this Congress in inviting the Rev. Jacob Duché, of the united parish of Christ Church and St. Peter's, to open its deliberations with the Church's prayers; and the solemnity of this occasion and the earnestness of the appeal to Heaven then made by the representatives of the united colonies, are well described in the well-known words of the Puritan, John Adams from Massachusetts. Tradition points out Washington as kneeling, as the touching and appropriate words of supplication were said by the fervid young priest. But kneeling or standing, there were present at that invocation of Heaven's presence and favor on the American cause, among those of other beliefs, patriot churchmen from New England, New York, New Jersey, from Pennsylvania and from Delaware; while Maryland, Virginia, South Carolina, and at a later date, North Carolina, sent churchmen *only* to this meeting of the patriots of the land.

The Congress of 1775—organized as before with Peyton Randolph, a churchman and a vestryman, at its head—was opened May 11, by prayers said by the patriot priest of Christ Church and St. Peter's, Parson Duché. Of the members of this Congress, even more were churchmen than was the case the year before; and Christ Church became, as it had been from the first, a centre of patriotic influences. On the 23d of June, 1775, the celebrated Dr. William Smith, provost of the College and Academy of Philadelphia, delivered in this church and from this pulpit, the most noteworthy of the many utterances which shaped

the popular sentiment in the direction of resistance to arbitrary and alien rule. It was to this discourse on "The Present Situation of American Affairs," more than to any other printed document of the time, that the clear understanding of the position of our fathers in the view of English and American sympathizers was due.

This utterance from this Christ Church pulpit was published in almost countless editions at home and abroad. It was translated into various languages—German, Swedish, Welsh—and so convincing was its logic, and so attractive was its style, that the Chamberlain of the city of London was at the charge of an edition of ten thousand copies, which were circulated broadcast throughout Great Britain. A little later, July 7, in the same historic church, Parson Duché delivered a scarcely less famous discourse before the First Battalion of the City and Liberties of Philadelphia, on "The Duty of Standing Fast in our Spiritual and Temporal Liberties;" and a few weeks afterward another discourse on "The American Vine." which secured an equal celebrity, as full of patriotic sentiments and counsel suited to the times.

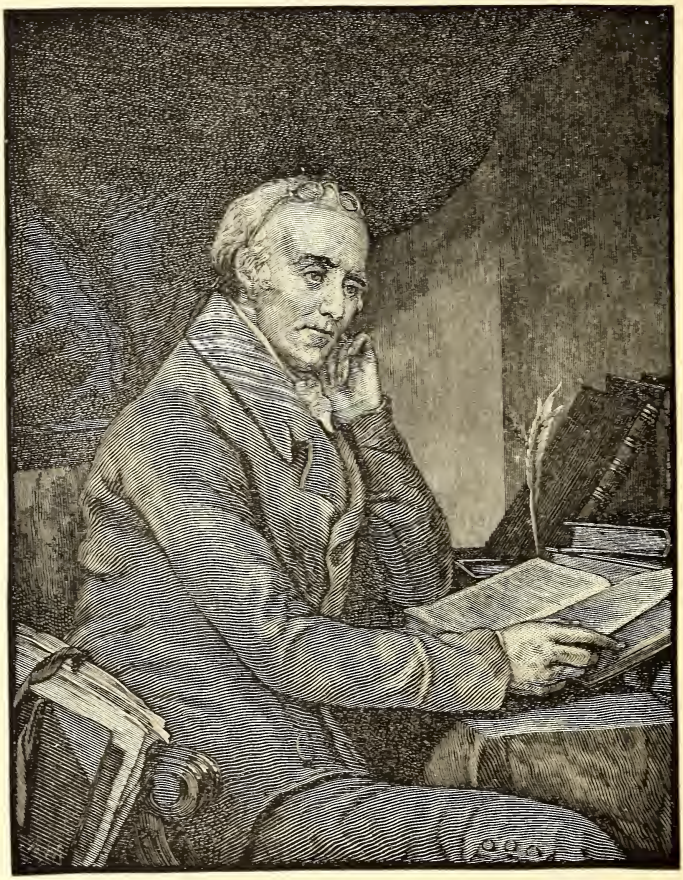
The records of the united parish give us the history of this last discourse. On the fifteenth of June, the aged rector of the churches, the Rev. Dr. Richard Peters, convened the vestry, and called their attention to the recommendation of the Continental Congress that Thursday, July 20, should be observed as a day of general humiliation, fasting and prayer through all the American provinces. On the rector's request for advice as to his conduct, the liberty-loving spirit of the vestry and people of Christ Church and St. Peter's was plainly shown. The record proceeds as follows: "The vestry very readily told him that they knew the sense of the congregations in this matter,

and assured him it would be universally expected by them that he should comply with the recommendation, and that if he did not it would give great offense. As this was the unanimous opinion of the vestry, the rector declared his own sense of the matter, and announced that there should be proper prayers and services suitable to such a solemn humiliation."

Marshall, in the interesting diary from which we have already quoted, minutely details the circumstances of this "memorable day," "This being the memorable day," writes Marshall, "in which an unjust and cruel ministry took away all our sea trade, as far as their inveterate malice could reach; the morning was pleasant, fine sunshine, yet cool and agreeable weather, although a melancholy appearance presented, as all the houses and shops in our neighborhood were shut, and to appearance more still than a First Day produced, as there was no riding abroad or visiting as is generally on First Day. Most families attended divine worship. I went to Christ Church where an excellent sermon was preached on the occasion from Psalm xxx, 14, unto a large and crowded auditory, among whom, I presume, all the delegates. It was an awful meeting, as numbers of wet eyes demonstrated their attention. . . . There was nigh 200 of the military came up to church in their uniforms."

Would that we could paint the scene of this "awful meeting." It was as to a spiritual home that the great body of delegates came. A number of them were regular attendants or worshippers there. Franklin,* doubtless, occupied his accustomed place. The noble form of the

*Benj. Franklin, William Bingham and Elias Boudinot, honored and venerable names, were subscribers to the Christ Church chimes in 1751, Dorr's *Christ Church*, p. 99. Franklin was a manager of the lottery to complete the spire of the Church and provide the bells. Dorr's *Christ Church*, pp. 100-101.



Benjamin Rush

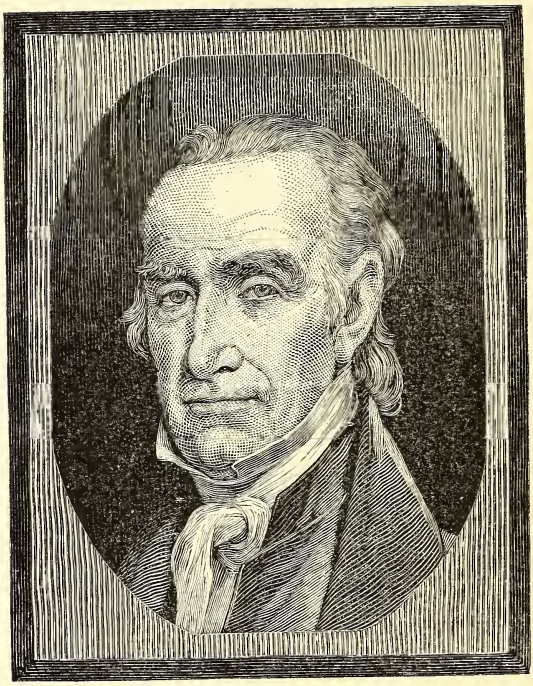
Signer of the Declaration of Independence.

Father of His Country, whose diary records his strict observance of the fast-day for the country appointed at Williamsburg, Va., the year before, was regularly seen at the services of his beloved Church in this holy place, till called to the field on which he was to win the guerdon of glory in securing the freedom of his native land. Churchmen renowned as patriots were here in numbers John Morton the Chester churchman, a devoted friend of liberty from the start, whose was the privilege and preeminent distinction of giving the casting vote of the Pennsylvania delegation for Independence—a vote which was either to confirm or destroy the unanimity of the action of the Thirteen Colonies in the assertion of their freedom, was in his place that day as an earnest worshipper, and a devout communicant of the Church. There too were George Ross—son of the saintly priest of the Church who ministered for more than half a century at Immanuel Church New Castle, and his brother-in-law, Caesar Rodney, another earnest churchman, and a grandson of the Rev. Thomas Crawford, first rector of this church, whose casting vote turned Delaware in the scale for Independence. Francis Hopkinson* recorded as from New Jersey, the poet of the popular cause, and for years, a Warden of Christ Church, as well as a constant and devoted communicant at this altar, was here. Samuel Chase, of Maryland, son of the rector of St. Paul's, Baltimore; and Elbridge Gerry, of Massachusetts, baptized in the little church at Marblehead, both churchmen, were here. Hooper, of North Carolina, son

*Francis Hopkinson received the thanks of Christ Church Vestry for teaching and instructing the children of the United Congregations of Christ Church and St. Peter's in psalmody, April 3, 1864. Dorr's *Christ Church* p. 147. "Mr. Churchwarden Hopkinson having performed on the organ during the absence of the late organist" was asked by the Vestry to continue his services "and cheerfully acquiesced." *Ibid* p. 163.

of a former rector of Trinity, Boston, and a life long churchman, was here. Maj. John Sullivan, New Hampshire's sturdy churchman, was possibly in the field. Thomas Johnson, Maryland's most distinguished delegate, whose was the privilege of nominating Washington as commander-in-chief of the American Armies, was a devout churchman and a constant attendant here. Francis Lewis, a "signer," the rich New York importer, a vestryman of old Trinity, the son and grandson of a clergyman and the nephew of a Dean of St. Paul's, whose son was the celebrated Gen. Morgan Lewis, first President of the New York Cincinnati, worshipped here, and with him the distinguished Robert R. Livingston, also a Trinity vestryman who was an original "Son of Liberty," and was on the committee to draft the Declaration, and later on as Chancellor of New York, administered the oath of office to President Washington in 1789. The Hon. John Jay, the first Chief Justice of the United States, a warden of Trinity, New York, and the young soldier, John Marshall, afterwards to succeed to this high office and a churchman from birth to burial, were attendants and communicants here. Edward Biddle prevented from attending to his duties in the Congress of 1776 by his failing health, was both a churchman and a frequent attendant here. Robert Morris the "Signer," the brother-in-law of the junior assistant minister of the united parish, William White,—"the financier of the Revolution;"—Thomas Willing his partner in business, and ever furthering from his vast fortune the patriot cause; Goldsborough, Hall and Paca churchmen and patriots from Maryland; Bland, Harrison, Patrick Henry, Pendleton, Nelson, Braxton and the Lees from Virginia, all churchmen, vestrymen, and devoted to the cause of popular freedom, worshipped here. From this

Church, Joseph Hewes of North Carolina, a convert to to the Church from Quakerism and a Signer of the Declaration, was buried one chill November day in 1779 by William White. George Wythe, Chancellor of Virginia, a "Signer," attended here. It was of Wythe, a Virginia churchman and vestryman, that Jefferson wrote that "he left to the world the conclusion, that that religion must be good which could produce a life of such exemplary virtue." The Rutledges and Pinckneys, Haywards and Lynches of South Carolina, Button Gwinnett, George Walton, Archibald Bullock, John Houston, "Signers" or members of the Congress of 1776 were churchmen and frequent worshippers here and at St. Peter's. George Taylor, a "Signer," and the son of a clergyman of the Church of Ireland, it is said, found here his spiritual home. Philip Livingston, a "Signer," James Duane, John Alsop, Lewis Morris a "Signer" and Henry Wisner of the New York delegation to the Congress of 1776, were worshippers in this venerable house of God. The entire delegation to this Congress from New York save two, all but two of the Pennsylvania delegation, all but one of the Delaware delegation, all but one (Charles Carroll of Carrollton, Roman Catholic) of Maryland, all from Virginia, North Carolina, South Carolina, all but one from Georgia, were churchmen and frequented this church, sat in the pews of this House of God, knelt at this altar and united here from time to time in the words of our Common Prayer. Clymer, Rush and the great jurist, James Wilson, friend of Bishop White, (father of White's biographer, the saintly Bird Wilson, D.D., Professor of the General Theological Seminary), were attendants and communicants here. Those whom we have named, and Henry Laurens of South Carolina and Cyrus Griffin of Virginia, both Presidents of Congress as well



Jos. Hopkinson

Author of the National Hymn, "Hail Columbia."

as that venerable Virginia churchman, Peyton Randolph, were worshippers here. These, the patriotic leaders we have named, were members of our own beloved Church. Besides them we may name as at least occasional attendants within these sacred walls, the Adamses, Hancock, Sherman, Ellsworth, Floyd, Langdon, Whipple, Williams, Stockton, Hart, McKean and Witherspoon.

The Puritans of New England, to whom the Church's prayers were strange, if not abhorrent, were fired by the patriotic preacher's eloquence. The Quaker deputies were here, distinguished from their brother patriots solely by their well-known sombre garb. The Presbyterians from the middle colonies again and again came here to worship and to listen to words of patriotic counsel. The soldiers, impatient for the appeal to arms, were here. The citizens, on whom were to fall the heavy burdens of years of strife; the wives, the mothers, the maidens, who more than any would feel these burdens and sink beneath their awful weight, were here. Ah, it was a gathering on that "awful day" long to be remembered. It was an epoch in the country's history. It was the consecration in this "house of the Lord God of our fathers," on this "holy ground," of all classes and conditions of men, to the cause of civil and ecclesiastical freedom.

Events now moved rapidly. The Rev. Thomas Coombe, assistant minister of the united churches, shortly followed the rector, Duché, with a like impassioned discourse, which as delivered from the pulpit and as issued from the press, attracted universal attention.

To this church, and borne along its aisles by his fellow-statesmen and patriots, the Hon. Peyton Randolph, first President of the Continental Congress, was carried for burial. Soon, amidst the tolling of the bells, and with the

sad accompaniments of tears and sobs and all the show of heartfelt grief, the dead of battle were brought within yon doors and placed before this chancel gate for love's last offices. Soon, on the eventful 4th of July, Rector Duché and Warden Thomas Cuthbert, with Vestrymen Jacob Duche, Robert Whyte, Charles Stedman, Edmund Physick, James Biddle, Peter DeHaven, James Reynolds and Geradus Clarkson, met in consultation and accommodated the daily offices of the Book of Common Prayer to the act that very morning consummated by the Congress in Independence Hall. And thus this venerable parish was the first, by the action of its constituted authorities, in the revision of the liturgy, to recognize the freedom of the Church from foreign rule, as involved in the freedom of the State. Soon, on the cooling of Duché's patriotism and the withdrawal of the rector and the senior assistant Coombe, the patriot William White became the head of this patriotic congregation. Soon Mercer, brought in state from Princeton's fatal field, was buried from this church. Here, within these walls solemn fasts were observed on Thursday, April 3, 1777 and again on December 9th, 1779, on the recommendation of Congress. Here ministered alone for three eventful years of the war, and during the darkest period of the American cause, the saintly William White.

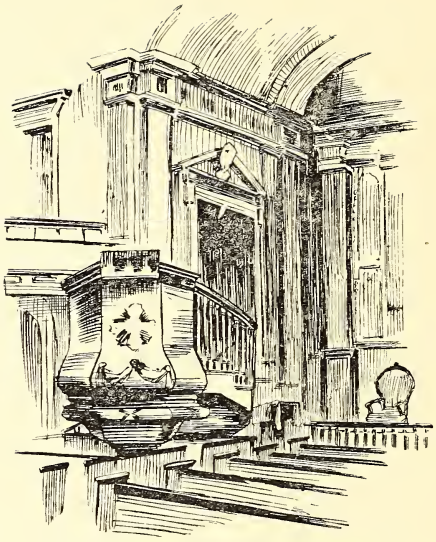
Dating from that sunny day, the 8th day of July, 1776, when brave John Nixon, a sturdy churchman and patriot, read from the State House steps the Declaration of Independence, the gift to liberty and the world of a body two-thirds of which were members of our beloved Church, there were again and again solemn services of humiliation and prayer; sad burials where the dead were mourned for their services, civil or military, to the infant United States; sacraments whence the patriot believer went forth to death;

and now and then thanksgivings for victory presaging the speeding end of all this travail and sorrow.

On the feast of St. John the Evangelist, December 28th, 1778, the celebrated Dr. William Smith, at a service held in this church, at which the commander-in-chief of our armies was present, referred to him as the Cincinnatus of America, voicing then and there for the first time in public, it is believed, the idea that nearly five years later took shape in the organization of the Society of the Cincinnati. But time fails me to tell the story—the historian of this venerable fane will with loving detail record the same—of the many incidents worthy of mention in the recital of the connection between Christ Church and the Revolution.

Three signers of the Declaration of Independence were pewholders of Christ Church—Benjamin Franklin, Robert Morris and Francis Hopkinson. Three others were connected with the united parishes—Dr. Benjamin Rush, George Clymer, and till his death, Joseph Hewes. Commodore Richard Dale, whose loud responses in the service are not yet forgotten ; General Jacob Morgan and James Irvine, as well as General Mercer, to whom we have referred, were buried in the Christ Church grounds. For six years our Washington was a regular worshipper here.

Thus from first to last this noble pile has been a centre of patriotic impulses and sacred associations, linking its name, its very being, with the country's history. Christ Church shares with old Faneuil Hall, (the gift of a churchman to Boston's patriots), the proud distinction of being a cradle of the country itself as it is a cradle of the American Episcopal Church. It is thus that this hallowed fane, where we meet to worship God and to glorify Him for the gift to us of our freedom through the willing sacrifices,

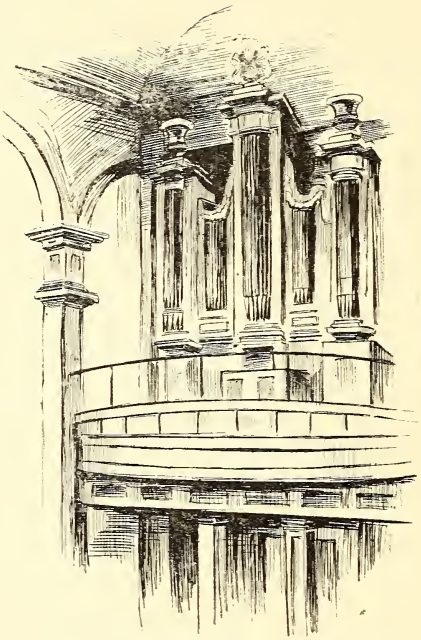


Pulpit of 1770 and Episcopal Chair.

the self-denying toil of our sires, is dedicated to God and our native land. We see here the crosses, but they were not signed on walls or foundation stones by a bishop's holy hand. Here are the sacred oils, fragrant yet with the old-time offering to God and our country, of life and treasure, of toil and loving service on the part of patriots and Christians, freemen in Christ whom the truth made free. Ah, this is surely holy, hallowed ground!

The associations of this temple of the Most High are sacred for all time. Yonder pew, where "that incomparable man," "that unblemished gentleman," our Washington, sat; yonder tablets on the walls, telling of life freely given for liberty; yonder vaults, where the mouldering remains of patriots, sages and soldiers lie; yonder flagstones, on which have trod the feet of those who, in the halls of the Continental Congress or on the battlefields of many a hardfought fight secured our liberty; and these aisles and galleries where, in those days which "tried men's souls," the people gathered to listen to the lessons of duty from the lips of patriot priests, or knelt, in the words of our common prayer, to ask for God's blessing on the appeal to heaven our fathers made—these are the signs of a true, a lasting consecration.

Thus was this venerable fane dedicated to God, to liberty and to our native land. Let, then, each fragment of this house of the Lord God of our fathers be ever held in high and holy honor. Here let successive generations gather to learn the lessons taught by these very stones, of the worth of liberty protected by law. Here may the representatives, in these days of ours, of our honored fathers—children of the officers who, with and under Washington won our freedom, members of the Society of the Cincinnati, founded by the great American Cincinnatus himself—



The Erben Organ.

meet, year after year, to recall the past and inspire for the present and future a like devotion to liberty, a like true and unselfish patriotism.

Hither may the sons, the daughters of the Revolution, sons of the sires, daughters of the fathers of our freedom, come with like patriotic purposes, and find here the altar on which to swear undying fealty to our fathers' principles and to the liberty they labored and died to secure. Here, too, may the sons of strangers come and learn from these walls, eloquent of the past, and in this house of the Lord God of our fathers, kept sacred for all time to come, the American idea; freedom from alien rule:—freedom, civil and religious; freedom to do all that is true and right and wise.

Thus shall this holy ground be ever kept sacred. Offerings for its preservation, its adornment, its perpetual endowment should be given as an act of willing devotion. This sacred pile is a memorial to God, to the Church, to the nation. The christian, the churchman, the patriot are alike interested in its perpetuation for all time to come. The loving gifts of all should here be offered up, to make this church a lasting monument. Here in this house of the Lord God of our fathers, generations yet to come shall learn the underlying and eternal principle of our American patriotism, devotion to God and our native land *

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*A number of members of the Society of the Cincinnati, and of the Sons of the Revolution were present at the services, and in the family pew of Bishop White, the first bishop, and pastor of the church after the Declaration of Independence, just in front of the Washington pew, were a great grand daughter and a great grandson of that distinguished divine and patriot. Portions of this discourse were omitted at the time of its delivery for want of time.

A Nook.

Church Endowment.

✠

An effort is making to adequately endow Christ Church. Spiritual usefulness and the *preservation* of this historic church are concerned in the result; as city changes have left the church far "down town." The Vestry has undertaken to raise $200,000, and desires to complete this really needed work by the bi-centennial of the church, which occurs in 1895. Gifts (memorial or otherwise) are earnestly requested for this important object. Amounts may be subscribed, payable at dates to suit convenience. For information, address the Accounting Warden, Christ Church, North Second Street, corner of Church Street, Philadelphia.

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For persons wishing to make provision for this object by will, the legal forms of bequest are as follows:

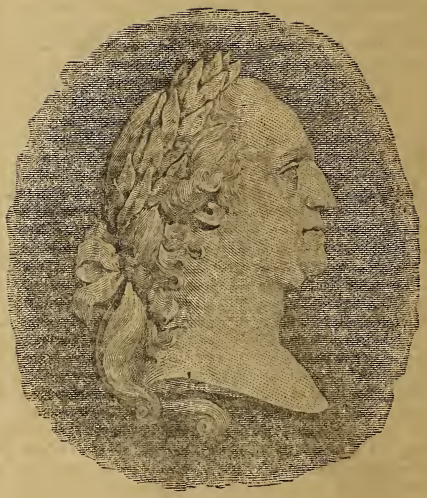
BEQUEST OF PERSONAL PROPERTY.

I give and bequeath to the Rector, Church Wardens and Vestrymen of Christ Church, in the city of Philadelphia, the sum of dollars.

DEVISE OF REAL ESTATE.

I give and devise to the Rector, Church Wardens and Vestrymen of Christ Church, in the city of Philadelphia, their successors and assigns forever, all that certain, etc.

"The history of Christ Church is a part not only of the history of the diocese and of the Church at large, but also of the nation; every consideration of patriotism as well as of piety, of reverence for the past as well as of hope for the future, and of thankfulness for the rich heritage which has come down to us in the Church, as well as of obligation to all those for whom the Master died, commends the raising of this endowment."—*Bishop Whitaker, Annual Address, 1892.*



G. Washington